

20

# An Ansvvere

to a Romish Rime lately printed:  
Wherein are containeyd Catholike questi-  
ons to the Protestant.

*The which Rime was put forth without date or day, name of  
Authour or Printer, Libell-like, scattered and  
sent abroad, to withdraw the simple from the  
sayth of Christ, unto the doctrine of  
Antichrist the Pope of  
Rome.*

Written by that Protestant Catholike, I. R.

*They that sit in the gate, speake against me, and the drunkards make  
songs upon me, Psal. 69. 12.*

*Dearely beloved, beleue not every spirit, but trye the spirits whether  
they be of God, or no: for many false prophets are gone out into the  
world, 1. Iohn 4. 1.*

*Answere a foole according to his foolishnes, lest he be wise in his owne  
conceyte, Proverbs 26. 5.*



Imprinted at London by Simon Stafford, dwelling  
in Hosier lane, neere Smithfield.

1602.

2 2 30

1602

# ANALYSIS

1. Introduction  
2. Materials and Methods  
3. Results and Discussion  
4. Conclusion

The purpose of this study was to investigate the effect of the concentration of the solution on the rate of reaction. The results show that the rate of reaction increases with increasing concentration of the solution.

The rate of reaction was measured by the change in the concentration of the reactants over time.

The results of the experiment are shown in the following table. It can be seen that the rate of reaction increases with increasing concentration of the solution. This is due to the fact that there are more reactant molecules available to undergo the reaction.

TABLE I

Concentration of the solution (M)      Rate of reaction (mol/L.s)

0.1      0.02

0.2      0.04

0.3      0.06

0.4      0.08

0.5      0.10

3 To the indifferent Readers, be they  
Protestants, Papists, or neyther, I. R. Catholike  
Protestant, Professour of Iesus Christ, wisheth all  
widdome, and all constancie to hold the  
trueth being found.



Good Readers whosoeuer, you shall vnderstand, that not many moneths ago, I, together with others in a search, found some good English bookes, and some two or three English Pamphlets of another stampe and nature, viz. A Popish Rosary of prayers, and diuers Popish pictures in it, circled about with the forme of Beads, (as if all were the holier, that comes within that compass.) We found there amōg other things also, a Toy in Rime, entituled, A proper new Ballad, wherein are certaine Catholike questions (for so he termeth them) to the Protestane. These two, with an other note booke, written of like argument, I keep by me; and, onely of zeale to the trueth, and of loue to such simple soules, as might be snared with such petty bayts as this Ballad is, I haue taken a little paynes in answering the same as well as I could, being a man of small skill to meddle in greater matters. A Minister of the Citie told me of the same Ballad, before I mee with this, and desired me to vndertake the answering of it, & he would helpe me to it, but could not: and therefore till now, by this good occasion, I thought no more of it; although I am perswaded, there are many such Pāphlets, together with other like Romish wares, that are sent abroad among the common people, both Protestants and Papists in London and in the countrey, & that, by certaine women Brokers and Pedlers (as of late in Staffordshire there was) who with baskets on their armes, shal come and offer you other wares vnder a colour, and so sell you these, where they see and know any likelyhood to vtter them. God graunt, that all Magistrates may haue the spirit of Nehemias & Zorobabel, to take and finde them out, and finding them, not to let them go, but to punish them according as the quality of their offence deserueth: for vnder the habit of such, many young

## *The Epistle to the Reader.*

Iesuites, and olde Masse-priests range abroad, and drawe disciples after them. But because I feare I may exceed the bounds of an Epistle, I will draw towards an end: onely I will shewe you how I haue dealt and ordered things in the answering hereof.

First, I found it set to no certaine tune: but because it goeth most neere to the olde tune of *Labandala/bo*, therefore I haue made, that all may be sung to that tune, if neede be.

Secondly, the Authour of this Ballad, his skill seemed to me, to be as bad in Poetry, as in Diuinity, and therefore I am herein driuen sometimes to adde and abbreuiate the Authours particular words, but I faile him not a iote for his owne sense and false meaning: let this bee considered of therefore of all men.

Thirdly, this Ballad-monger hath deuided his worke into 9, principall parts or heads: and I obserue them in a sort, as shall appeare by the figures set before every part.

Fourthly, whereas the conclusion of the Ballad is long, I giue him leaue to goe it through, and then I followe him with mine answer all together. And so with my Epilogue, and

a short song of Popery, made long agoe in

scorne of Papiists foolery, I end, re-

ferring the Readers for further  
satisfaction in this poynt, to

M. Crowly his booke,

which is an answer

in prose to the like

questions, prin-

ted 1587.

*Yours in the Lord,*


*John Rhodes.*



**A pretty fine Answer to a**  
**Romish Rime, entituled, A proper**  
**newe Ballad, &c.**  
**To the Tune of *Labandalsbor.***

**1. THE PREFACE.**


*The Papists request.*

 Pray thee, Protestant, beare with me,  
to aske thee questions 2. or three:  
And if an answer thou canst make,  
more of thy counsell I will take.

If not, then must thou be content,  
that I remayne as I am bent,  
A Romane Catholike to bee,  
which was a Protestant once with thee:  
But now am gone away from you,  
to those I take for Christians true.

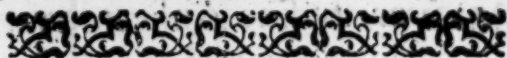
*A verse ad-  
ded, to  
make the  
matter full  
in the Pa-  
pists speech*

*The Protestants answer.*

 Am content, Sir Catholike,  
to heare & grant the thing you seek-  
But how should I assured be,  
that you will then be rulde by mee,  
when in your Lawe it is set downe,  
you may break faith with King & Clown:  
well, yet if God and learned men  
will give me leave to vse my pen,  
I answer will (though simply)  
your questions drawne from *Idoperie.*

*B*

*2 The*



2 *The Papists complaint.*

2  
**Of sects.**  
**Looke to**  
**your Duob.**  
**libets, p<sup>ri</sup>n.**  
**ted 1601. &**  
**to your sun**  
**dry sects of**  
**Friers, for**  
**this point.**

**M**Any and sundry sects appeare,  
 now in the world both farre and neere,  
 The Protestant, the Puritan,  
 the Calvinist, and Zwinglian,  
 The Brownist, and the family of loue,  
 and many mo that I can proue:  
 Besides the Romane faith truely,  
 which Protestants call, Papistry.  
 All these are Christs true Church, they say:  
 but now on which shall my soule stay?

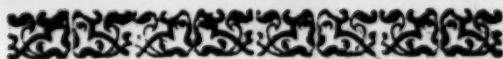
*The Protestants answer.*

1. Cor. ii. 19

**S**Trange sects there are, and so will be,  
 the Church to trye in ethe degree:  
 But for the most of them you name,  
 they are not worthy of that blame.  
 The Brownist, he is punished:  
 the Familists from vs are fled:  
 If we were rid of Papists too,  
 both kingdomes should haue lesse to doo.  
**That is,**  
**England &**  
**Ireland.**

**A**nd you that will of sects complayne,  
 shew which by Law we doe maintayne.

*The*



### *The Papists further complaint.*

ALL these with Rome in very deede,  
rehearse all Articles of the Creede:  
And euery one of them still saith,  
theirs is the true Catholike faith.  
But how should I amongst all these,  
know truth from falshood, God to please?  
This is the thing that still I seeke,  
to know the true Church Catholike,  
The fellowship and company  
of holy men in vnity,

3

1991

*The Protestants answered.*

If these with Rome, and thousands more,  
 receive our Creed, and yet will goe  
 So many hundred steps awry,  
 as *Willis* doth in you descrie,  
 They are not worthy once to beare  
 the name of Christians any where.  
 Returne againe therefore, I say,  
 to Christ, and to Gods word alway.  
 Then shall you see, that Unity  
 is nothing without Verity.

In Synop-  
sis Papiluni,  
printed  
1600.  
where  
500. ver-  
ses are  
found in  
Dopery.



3 The Church of Rome Catholike.

*The Papist proceedes.*

4 **A Christian**  
**Catholike**  
**and Ro-**  
**mane Ca-**  
**tholike can**  
**never be a**  
**like,**

I In your Bibles thus haue read, (spred,  
The Church must through the world be  
For Christ he his Apostles sent,  
with power and with commandement,  
That to all nations they should goe,  
to preach and to baptize also.  
What company then tooke in hand,  
to winne and to conuert this Land,  
With other countreyes farre and neere,  
but Rome our Mother-Church most

(decree)

*The Protestants answer.*

O **ur** Bibles teach all trueth in deede,  
which euery Christian ought to reede:  
But Papists thereto will say nay:  
because their deedes it dooth bewray.

Christ he the twelue Apostles sent,

Ier. 14. 14.

Ma. 28. 19

20.

Jesuits

doctrins.

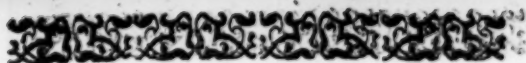
Ma. 23. 15.

But who gaue you commandement,  
To winne and gather any where,  
to binde by othe, to bowe, and swear

As we Protestantes to Popery,

'gainst trueth, our Prince & Countrey

The



*The Papist proceeds.*

**S**Aint Paul in his Epistle sayth,

The Romanes had the Catholike sayth,  
And was so farre forth renowned,  
that none like it was published,

Throughout the world in places all,  
to be the trueth vniuersall,

If yours in England had bene so,  
then to your Churches I would goe.

But till you proue your faith thus cleere,  
to yours I will no more come nere.

3  
To haue  
had, neuer  
loued your  
Priests.

*The Protestants answer.*

**V**hen Rome returnes to Christ againe,

and be as once it did remaine.

I meane, when Paul to them did write,

and when that fiftene Popes in sight,

Did suffer for the Gospell pure,

England for truth you may be sure,

will ioyne and ioy with Rome againe,

with Italy, with Fraunce and Spaine:

And Antichrist shall be cast downe,  
which now doth weare triple crowne.

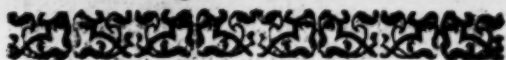
Ro. 1. 7, 8.

Looke the  
pagant of  
Popes  
made by  
Jo. Stualy.

Reuc. 18.

B 3

The



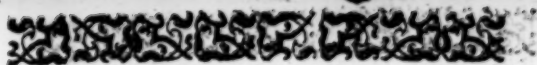
*The Papist proceeds.*

**U**E read in Prophet Malachy,  
there shall be offerings farre and nye,  
A cleane oblation Sacrifice,  
from place where now the Sun doth rise,  
Vnto the setting of the same.  
O what is that, I pray thee name?  
If this be not the holy Masse,  
it be a Protestante as I was:  
Wherefore resolue me speedily,  
if thou wilt haue my company.

*The Protestants answer.*

**S**aint Jerome and Tertullian,  
or any other learned man,  
writing on this point prophesie  
preached by prophet Malachy.  
Shall iudge in this toge and you,  
who giues best sence and meaning true.  
We say it speaks of pure prayer,  
not of your Masse, but Christs Supper.  
And you to make poore soules your asses  
doe say, it is meant of popish Masse.

*The*



*The Papist proceeds.*

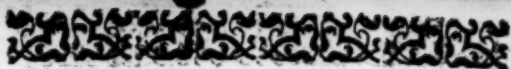
**I**N the eighteenth Psalm there it is found, 7  
 that the world shall heare their sound,  
 That is to say, shall vnderstand,  
 in euery Nation, Realme, and Land,  
 That Rome, and eke the sayth of Rome,  
 is vniuersall without doome.  
 Go where you will the world throughout,  
 and Rome is famous without doubt.  
 And if this marke you doe not want,  
 then presently I will recant.

*The Protestants answer.*

**T**He Psalm for number you mistooke, Psalm. 119. 2.  
 Eightene for nineteene in your booke: After our  
 The sense thereof first literall: translation,  
 is meant of creatures great and small.  
 And to the Romanes for the sound,  
 is meant Gods word, which both abound: Ro. 10. 12.  
 And not for Popish doctrine taught,  
 of which, in that age, no man thought.  
 Therefore your sound, glory, and fame,  
 is now nought esse but open shame.

B 4

4 The



The Church of Rome continuance.

The Papist procedes.

8 **T**His is another marke most sure,  
the sayth of Christ must still endure:  
According as our Sauour sayd,  
when for Saint Peter once he prayd.  
Simon, thy faith shall neuer fayle:  
the gates of hell shall not preuayle:  
The holy Ghost your Comforter,  
he shall remayne with you euer:  
And my selfe, your surest friend,  
will be with you to the worlds end.

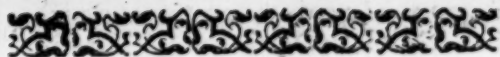
The Protestants answer.

**W**e graunt, the trueth must still endure:  
but of this one thing let's be sure:  
And that is, whether we, or you,  
doe hold the sayth of Christ most true.  
(a) Your doctrine is a young-hill heape  
of mans traditions, which did creepe  
Into the Church, by some and some,  
vntill you had spoiled Christs Kingdome.  
Christs words to. Ifefer you abuse:  
therefore your sense we doe refuse.

(a) Mar. 15.  
1, to 10. &  
23. soche  
end.  
Looke p.  
Beacons  
booke, enti.  
tuled, The  
reliques of  
Rome.

The





*The Papist proceeds.*

**S**Aint Paul doeth plainly write and say,  
there shall be in the Church alway,  
Apostles, Prophets, and such like,  
that for the flocke of Christ shall seeke,  
And by their preaching bring them home,  
of Iewes & Gentiles, where they roame.  
Our Church haue these, and many moe,  
which labour thus, and bide much woe.  
If this be false, and not at Rome,  
then will I be conuerted soone.

9

*The Protestants answer.*

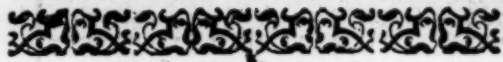
**S**Aint paul in places three doeth shewe,  
what men into the world should goe:  
And after those, of Pastours all,  
that should bring men fro Sathans thall,  
In settled Congregation still,  
there to be taught Gods word and will.  
But as for monks, for Priests, for Fryers,  
for Jesuits, and common Ipers,  
They haue no warrant in Gods word,  
although they reigne with fire & sword.

Rom. 12.6.  
I Co. 12.3  
Eph. 4.11

Note well.  
Act. 20.20

C

5 The



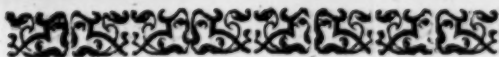
5 The Church visible.  
*The Papist proceeds.*

10 **T**His is another marke most cleare,  
the Church of God must still appeare,  
And as a City on a hill,  
so must we see it flourish still,  
And as a candle shining bright,  
so must Gods Church appeare in sight.  
Our Sauour saith, If one offend,  
and will not by rebukes amend,  
Esteeme him as a wicked man,  
a Heathen or a Publican.

This is  
spoken of  
the Mini-  
sters of the  
Church, &  
not of the  
Church it  
selfe.

*The Protestants answer.*

**H**ow long will Papists blinded be,  
in that which euery eye may see?  
The Church is called Militant,  
and troubles it doth neuer want:  
Zac. 13. 7. So that sometimes as Sunne & Moone,  
1. Ki. 19. 14 it is eclips't and hath her doome,  
In mans conceit to shine no more:  
but God againe doth her restore,  
Mat. 18. 15 To shine and shew her beautie bright,  
to teach and censure men aright.



6 Of Succession.

*The Papist proceeds.*

AND is not that the Church most true,  
wherein succeeded still in viewe,  
Of Bishops some two hundred three,  
as thou in Histories mayest see?  
Saint Peter first, and then the rest,  
which haue the people taught and blest?  
Shew me this marke once amongst you,  
and I will say your faith is true.  
If not, it is the Church of Rome,  
that I will cleaue vnto for doome.

*The Protestants answer.*

FOR trueth, this your succession,  
came from false Prophets euerie one,  
from balaams time vnto this day,  
with high Priests and such like alway,  
And holie Scripture doth describe  
the Pope with his condemned pride:  
And though you say he doth excell,  
yet he and you may burne in hell.  
John in the Reuelation,  
writes of Romes desolation.

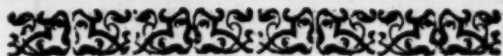
II  
Read for  
disposse of  
this, & coun-  
cill of Hip-  
po, & the 3.  
councill of  
Carthage.

Gen. 4. 4.

Numb. 22.  
& 23.

Mat. 23.

Act. 4.



7 Of their Vnitie.  
*The Papist procedes.*

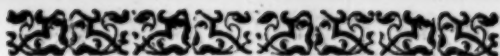
12 **T**Here is another marke also, (know,  
by which the true Church you may  
And that indeed is Vnitie,  
set out in many a Similie  
By Christ our Sauour, who foretold,  
of one Shepheard, and one sheepefold,  
One Spowle, one husband her to loue,  
one darling deare, and one faire Doue:  
One faith, one Baptisme is here,  
and no dissention doth appeare.

*The Protestants answer.*

**T**he name of Church, I know, you seeke,  
though euery way you be vnlike.  
By these your markes eche filth may proue,  
themselues to be Christs Church & Doue.  
Eche sinne is spred vniuersall,  
it's visible to great and small:  
Idolaters haue unity,  
and hypocrites Antiquity:  
But truth, which euery one should bring,  
they and you want in euery thing.

Note, I  
pray you.

8 Their



8 Their Holinesse.  
*The Papist proceedes.*

13

**Y**OU Protestants doe daily read,  
 in Nicen and Apostles Creed,  
 The Church of God must holy bee,  
 which we performe in each degree;  
 Most holy men and sacrifice,  
 sweet seruice and fine Ceremonies:  
 Seuen Sacraments we haue alwaies,  
 double and treble holydaies:  
 Virgins and Saints, Martyrs and all,  
 be ours, and you haue none at all.

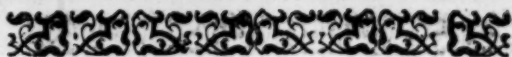
You haue  
 five Sacra-  
 ments more  
 then euer  
 God or  
 Christ  
 made.

*The Protestants answer.*

**G**ODS Church, we know, is sanctified,  
 by christ his spirit, who is their guide,  
 And holy duties still they doe,  
 on Sabbath daies and other too.  
 But your vaine seruice we detest,  
 your May-game pastimes and the rest:  
 your Popish Saints and votaries all,  
 your traytrous partyes great and small.  
 Nothing in you but holinesse,  
 when none commit more wickednesse.

C 3

9 A



9 A speach touching heretikes, Schismatikes, &c.  
*The Papist proceedes, and concludes  
with this speach.*

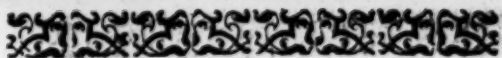
14 O V<sup>r</sup> Saujour warnes vs to haue care,  
and of false prophets to beware,  
Which in his name to vs will come,  
not sent by him, and yet they runne:  
Strong theeues, not entring in aright  
by Christ the dore, but in the night  
They breake in at the window heie,  
and deale that none may them espie:  
Their comming is not to doe good,  
but like to Wolues they thirst for blood.

15 Yet in sheepes clothing these doe goe,  
because Gods people should not knowe,  
But that they are his Pastors sure,  
which Christ hath set with doctrine pure,  
To teach, to preach, to set and sowe,  
that Christ in the end might reap & mow:  
But when their seeds are somewhat sprung,  
they proue but tares and darnell young,  
Thistles and thornes so are they found,  
choking and cumbering the ground.

*The*

Your  
Priests do  
walke a-  
bout like  
wild Ruffi-  
ans, & wash  
bucklers, &  
Canilliers.

Ma. 13. 3, 4.

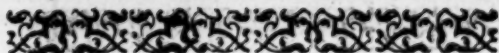


*The Papist holds on his tale.*

These liue e'ne as they list truly,  
their God, we see, is their belly:  
Like dogges and foxes so they range,  
sects they deuise, and schismes strange,  
Heaping vpon themselues damnation,  
for liuing after such a fashion.  
These notes and marks we find in you,  
more then in any Turke or Iew,  
Who doe deny the name of Christ,  
and doe not make them any Priest.

---

You say, that your faith did appeare,  
to be the truth sixe hundred yeare:  
But tell me then, Sir, if you can,  
when Popery at first began?  
Where were the seruants of the Lord?  
durst none of them then speake a word?  
Where were the feeders of the sheepe?  
were they all dead, or fast asleepe?  
Did none of them defend the truerh;  
but was controld in age and youth?



*The Papist holds on his tale.*

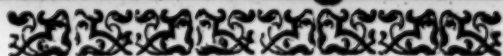
- 18 Did now S. Peters strong faith fayle?  
and did the gates of hell preuayle?  
Or did the salt his fauour lose?  
did Christ some other spouse then choose?  
Or was truths piller ouerthrowne,  
by which all truth was to be knowne?  
If this were so, Christs word so plaine,  
and promises must be but vaine: (quaile,  
Which was, that heauen and earth should  
before his word one iote should faile.
- 

- 19 Where haue you bin so long a time?  
and vnto whom did your light shine?  
Where did your chiefest Pastour sit?  
who kept your keies, your helme & ship?  
Shew vs some Churches you haue built,  
as we can shew where you haue spilt.  
What, were all damn'd eternally,  
that were not of your company?  
How might a man haue found you out,  
to heare and helpe in things of doubt?

We are  
not Judges  
in this mat-  
ter, wee  
leane them  
to God.

*The*





*The Papist holds on his tale.*

When Luther, like a lying Fryer,  
 one, whom the diuell did inspire,  
 Did breake his vowe to wed a Nun,  
 euen then your heresie begun,  
 And fauoured was in Saxony,  
 by Dukes that loued liberty:  
 And in King Edwards time agayne,  
 it gan to grow and spread amayne,  
 A thousand yeeres you write and say,  
 that Papistry did beare the sway.

20

Note this  
 his impu-  
 dency and  
 flaunder.

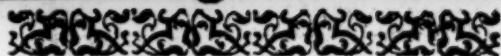
And during all that time and space,  
 we say, you durst not shew your face.  
 Who kept the holy Scriptures then,  
 from hands of vilde and wicked men?  
 Who had authority to ordaine  
 Bishops, Doctors, and Priests againe?  
 For he that came in without order,  
 comes as a theefe to steale and murder:  
 He is a Wolfe, and not a Priest,  
 an enemy, no friend to Christ.

21

God did  
 preserve his  
 word at all  
 times, Jer.  
 37.23.

D

The

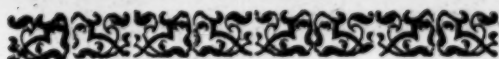


*The Papist holds on his tale.*

22 And one thing more dooth make me muse,  
that our Priests you did not refuse,  
To say your seruice, and to sing  
a Psalm of Dauid. Note that thing.  
This man a Benefice might haue,  
if he at any time did craue.  
Like Ieroboam, so dealt yee,  
and tooke all sorts of eche degree.  
A worthy mingle-mangle then  
was made of you, for lacke of men.

---

23 How may your Church make any Priest,  
if she be not the Church of Christ?  
Answer these questions, if you can,  
and I will be a Protestan.  
But while your answer you deuise,  
I counsell all men that are wise,  
To hold the fayth mayntayned heere,  
the space of fiftene hundred yeere,  
Or of one thousand at the least:  
fro which who turnes, shal proue a beast.  
*The*



*The Papist holds on his tale.*

Saint Austine our Apostle was,  
 who came from Rome, & here said Masse:  
 He first arriued here in Kent,  
 and so to other places went :  
 His faith came from Pope Gregory;  
 which sayth was kept successuely,  
 By many Bishops, as we read,  
 from Peters time, who was their head,  
 Who learn'd his sayth of Christ, I say :  
 to whom be prayse nowe and alway.

24  
 It is more  
 the ever he  
 doth challenge

Faith is a  
 gift of God  
 no man can  
 give it, Ju.  
 1. 17.

Amen. Amend, Papists, amend. *Not the  
 line of A-  
 men,*

*The Protestants answer to the Papists*  
*large conclusion.*

**B**y this time you are out of breath,  
 such periods may breede your death :  
**B**ut I will set out with such pace,  
 as shall, and may, I hope, winne grace  
 with God, with Christ, and all good men,  
 that ever wrote with inke and pen:  
 The goale I trust to winne at last,  
 and when I haue it, hold it fast,  
 vnto the honour of his name,  
 that gaue me power to winne the same:

D 2

The



*The Protestants concludiue answere.*

The most of these I might reuert  
vpon your selues, which can peruert  
Both word and historie of times,  
to cloke your lewd and open crimes.  
But something briesly I will say,  
for that which you cast in our way,  
As stumbling bloc ks for euery one,  
to stumble at, where you make mone.  
Consider well, that you therefore,  
are euen those men whom ye abhoze.

---

- Mat. 7. 15. you are false prophets teaching lyes,  
you weare sheepes clothing to disguise:  
Ier. 23. 21. you runne and range, not being sent,  
for which you ought still to repent.  
Iohn. 10. 8. you are those theeues that enter in  
to Christ his Church, and neuer lin,  
till you haue stor'd your selues with good,  
& filld your selues, like wolues with blood:  
Ma. 23. 14. you enter not by Christ the doze,  
Reuc. 17. 3 but by the pope that Romish whooze.
- 

Iosua 9. 2. you blind mens eyes with outward shewes,  
and say that you are no mans foes:

you



*The Protestants conclusiue answer.*

you fast from flesh, to eat good fish,  
with fruits and many a costly dish:  
you pray on beades, and prey on men,  
you doe deuoure maids and women:  
you seldome preach, and that but lies,  
the Pope and Popelings to suffice:  
your doctrine comes fro the Popes schoole,  
where many a wise man proues a foole.

Ma. 23. 23  
Pots.  
2. Tim. 3.  
6.

your precepts come not from Gods booke,  
but you on lyes and Legends looke:  
On festiuals, and liues of Saints, (paints:  
which you haue made with your owne  
Gods word you count of little force,  
and to the same haue small remorse:  
your people from it you dissuade,  
because that like two-edged blade,  
It doth deuide, and eke descrie,  
mans sinne and popish trechery.

Mat. 15. &  
23.  
Mat. 5.

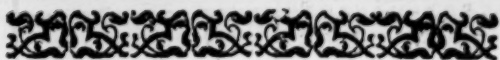
Heb. 4. 12.

your doctrine is but darnell sure,  
vnto this graine, Gods word so pure.  
What is the chaffe vnto the wheate?  
What is mans wit to wisedome great?  
your gold is brasle, your silver tinne,  
your teaching drossie, your deeds but sinne.

See their  
holme of  
Distoyles.  
Ier. 23.

D 3

Re.



*The Protestants concludiue answer.*

**B**efore king Johns time, &c. **Remember** what you taught and did,  
before that your bad tricks were sp'd:  
**Remember** persons, time and place,  
and so repent, and call for grace.

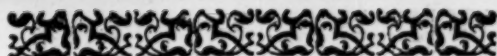
---

**Whereas** you charge our liues for bad,  
of Popery. we grieue thereat, we are not glad:  
**If** you did rule, it would be so,  
and ten times worse, full well I know.  
**This Realme** is very populous,  
and you like night-birds hinder vs.  
**Ma. 24. 12** **Christ** said, you know, that in each land,  
sinne it would get the vpper hand.  
**Let** all men strue therefore, say I,  
against all sinne and Popery.

---

**You** liue at ease, and as you will,  
like epicures your selues you fill,  
**Lu. 12. 19.** **Your** bellie is your God indeed,  
**Phil. 3. 19** your puffed cheekes your hands doe feede?  
**Am. 6. 1, 2.** **The** best of all things in each land,  
by sleights you got into your hand.  
**Note** well. **Thus** did you fast, thus did you prey  
on men and women night and day.  
**A** thousand waies your gaines came in;  
through Antichrist that man of sinne.

*The*



*The Protestants conclusiue answer.*

You would no wines, for that was ill,  
 but whoores and harlots at your will:  
 No woman must come in your sight,  
 vnlesse it were some Nunne by night.  
 your common stewes you still maintaine:  
 for why? they bring the pope much gaine.  
 when Monasteries brake vp here,  
 then did your filthines appeare:  
 Thousands of Infants heads were found  
 in ponds and priues, which you drownd.

1. Cor. 7. 1,  
 2.

Sinon ca-  
 ste, &c.  
 was your  
 doctrine.  
 Loh Bales  
 botaries.  
 Loh Wels  
 motines.  
 Loh Sy-  
 nopsis Pa-  
 pilmi,

Like dogges and foxes therefore, you  
 did lead your liues: it is your due:  
 Like swine, like wolues, like sathans brood,  
 that neuer did Gods people good:  
 Like hypocrites in euery place,  
 you liued, and doe without Gods grace:  
 you make poore people to beleue,  
 that you can all their sinnes forgieue.  
 It were too long to make relation,  
 how you and yours deserue damnation.

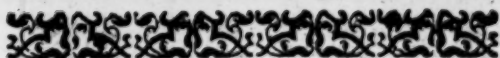
Can. 2. 15.  
 1. Pe. 2. 22

Luke 11.  
 39, 40, 41,  
 42.  
 As appea-  
 reth by  
 your par-  
 dons ex-  
 tant.

But where you say, that we doe write  
 of this our faith, which you despise,

D 4

That



*The Protestants conclusiue answer.*

**The Pa-  
pists would  
hane vs say  
that our  
faith was  
but 600.  
yeeres olde:  
but we say  
it is from  
Adams  
time, & not  
interrupted  
till Phocas  
time.**

**Io. 6. 68.  
& 12. 48.  
Mat. 23.  
Psal. 119. 7.**

**2. Tim. 3.  
15, 16, 17.**

**In the A-  
postles  
time, and in  
Phocas the  
Emperors  
time moze  
fully.**

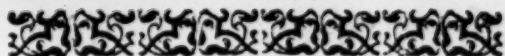
**That it was found, and did appeare,  
to be the truth six hundred yeare:  
we say, that from Christ his Assention,  
for our faith was no such contention.  
As papists make now at this day,  
nor in that space of yeeres, we say:  
But this our faith it euer stood,  
euen since that Abel lost his blood.**

**On Gods sweet word we doe depend,  
for it shall iudge vs in the end:  
It is our wisdom and our ioy,  
and mans traditions are a toy. (peare,  
Though some things hard doe there ap-  
the rest we read in all the peare:  
And find, that it sufficient is,  
to guide all men to heavenly blisse.  
What would you moze, but that you stand,  
for popish trash in euerie land?**

**Now where you aske of poperie:  
when it began, and to sit hie:  
I answere will to your demand,  
both readily and out of hand.  
It bried in the Apostles time,  
and so increase by many a signe:**

**Great**





*The Protestants conclusive answer.*

Great strife then grew three hundred yeres,  
as in Church storles it appeares,  
For many things, but chiefly one,  
who should be supreme head alone.

Read the  
Acts & Apo-  
niments,  
with other  
storles.

All Bishops wrote against this thing:  
no Emperour would euer bring  
Any one Bishop to the same,  
till wicked phocas time, by name:  
But he a wicked murderer,  
vnto this act was furtherer,  
That none might checke him for that deede,  
of killing father, mother, and seede.  
Thus did proud Bishop Boniface,  
third of that name, set in highest place.

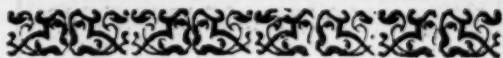
Like Be-  
da, Cusebt-  
us, Jewel &  
Jores booke

And now the other Bishops three,  
that made by foure of one degree,  
were first made vassall vnto Rome,  
from whence all popish trash doth come.  
When Boniface was thus aloft,  
he playd his part, and wonders wrought:  
And so did all of Rome beside,  
vntill they grew to their full pride,  
And were of late vnhorst agayne.  
by Christian kings that them discayne.

2. Tim. 2. 9

E

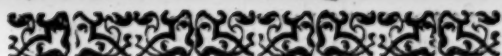
The



*The Protestants conclusive answer.*

1. Ki. 19. 4. The true Church was eclipsed then,  
and had in scorne of carnall men:  
Dan. 9. 1. The Prophecies fulfilled were,  
of Daniel, who prayd in feare :  
Reue. 12. 1. And those in Reuelation,  
Acts. 8. which God did giue vnto S. Iohn:  
A thousand peeres this held out so,  
that Christs true flock you could not know;  
But by their persecution sharpe,  
which they endur'd with willing heart.
- 
- Mar. 2. 27. Yet still Christ and his Gospell stood,  
in persecution and in blood.  
The Popes left off to preach and teach,  
and after worldly things to reach.  
Act. 4. In time they grew so fierce and fell,  
that no good man with them could dwell,  
The first 10 They put down Kings and Princes hie,  
persecutiōs abusing them to slavery;  
and others And what they said or did, was lawe :  
since. thus euery one was kept in awe.
- 
2. The. 2. In all your Popes, true faith did faile,  
Mar. 16. and hell it selfe did much preuaile:  
Mar. 5. The salt his sauor lost in them:  
Christ was in trueth relected then ;

*The*



*The Protestants conclusive answer.*

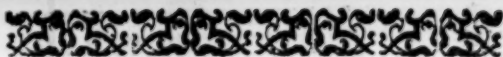
Beh, all his death and glorious passion,  
was turn'd into another fashion:  
Each Hope a new toy did deuise,  
to blind and blear the peoples eyes:  
Foolles, Apes, and Asses still they made,  
of Gods pooer people, by this trade.

Loke Beas  
cons booke  
of the Res  
liques of  
Rome.

The second question that you make,  
I answere will for each mans sake,  
That cannot answere readily,  
your Arguments and Sophistry.  
Where was our Church, you say, that time?  
where did the beauty of it shine?  
Where did our chiefeſt Paſtour ſit?  
who kept our keyes? who rulde our ſhip?  
you bid vs ſhew you Churches built,  
as you can ſhew thoſe we haue ſpilt.

To theſe in order as they lye,  
I will in few words now reply:  
Where is the Sun, the Moone, the Stars,  
when clouds & darknes make them warg?  
Doe they not ſhine ſtill where they be,  
vnder thoſe clowdes: Euen ſo did we.  
Our chiefeſt Paſtor he is Chriſt,  
and he ſits in the heauens higheſt:

The an  
ſwere is  
made by a  
nother  
queſtion.  
Eſay. 9.7.  
Reue. 2. 27  
1. Co. 15. 25



*The Protestants conclusiue answer.*

Ioh. 10. 16 He hath the keyes and guides our ship,  
 Psal. 2. 9. and laughys to scorne your little wit.

---

**Papists** as **For** Churches, first we answered you,  
 burne & bo- by Churches of another hiewe.  
 dies of me, How many Churches hath Christ built,  
 & yet make and you the blood of them haue spilt?  
 complaynt Of other Churches that you speake,  
 for their su- God in his iudgement doth them breake,  
 perstitious Temples euen as he did Hierusalem,  
 of tyne & for killing of his Prophets then:  
 stone. And as he did the hill Alters,  
 Deut. 7. 5. and Groines of all Idolaters.  
 Lu. 13. 34.  
 2. Kin. 18. 4

---

**This is a** You aske what are become alway,  
 plausible of all that dyed to this day?  
 question to We are no Iudges in this case,  
 none but we leaue them to the Throne of grace.  
 foolcs, Idolaters may aske you so,  
 of those that haue dyed long agoe.  
 What answer can you make therein,  
 but this, that God, for all their sinne,  
 May iustly damne them, if he will,  
 or saue, where he likes not to kill:

*The*



*The Protestants conclusive answer.*

When Abram was with Tera he,  
his father deare, as chldren be,  
And God calld Abraham away,  
what, should he not Gods call obey?  
O: should he answere as you doe,  
As my friends did, I will doe too?  
But you will say you be none such,  
when yet you vse like things too much:  
Try by the Scriptures well, and see,  
who comes neer' st I doles, you or we.

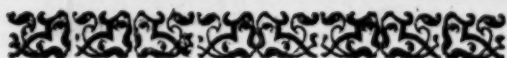
Gen. 12. 1.  
Note this  
ye Papists,  
We are  
bound to  
praise God  
for his light  
of his truth,  
whatsoeuer  
our fathers  
do.

you aske how you might find vs out,  
to answere things that were in doubt?  
I say, that euen as wolues by kinde,  
the sheepe and lambes in field can finde;  
So you did find vs to our cost,  
or else how were our liues so lost:  
first, in the persecutions ten,  
and in the rest succeeding them,  
In England, Scotland, & in Fraunce,  
and euery place you taught that daunce.

The wolfe  
doth aske  
of the shep,  
where he is,  
when he  
hath the  
shep in his  
clawes.

But when the day of count shall come,  
that you shall answere all and some,  
When Christ the Master of the sheepe,  
shall reckon vs, as it is meet:

Lu. 11. 47;  
48, to 52.  
Mat. 25.



*The Protestants conclusiue answer.*

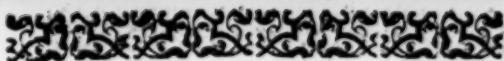
Reue. 20. **Then** from the blood of Abels time,  
 & 2. 4. 20. vnto the last of such like crime,  
 & 6. 9. 10. **You** and the rest shall answer all;  
 & 3. 16, vnto your sorrow, grieve and thiall:  
 17, 18, 19. **Unlesse** you do repent with speede,  
 your count will fearefull be indeed.

---

**There were** Till Luthers time, you say, that we  
 many excel- heard not of Christ: but you shall see,  
 lent men, That we, not you, haue heard of him,  
 that wrote as onely pardoner of our sinne.  
 and spake, Thise happie Luther and the rest,  
 befoze Lu- (except some faults which we detest)  
 ther, against And ten times happie euerie land,  
 Poperie. that hath receiued with strong hand,  
 The Gospell pure of Christ on hie,  
 and haue put Downe all Poperie.

---

**God kept &** You aske, who kept all Scripture then?  
 Scripture, who made our Priests, & all Church-men?  
 as in Iere- We answer, that our God, of loue,  
 mias time, did saue and keepe it from aboue,  
 when Ie- As in the time of Ieremie,  
 hadt & king when it was burnt by Iehudy:  
 burnt it. And as the Arke deliuered was,  
 Ier. 27. 23. from Philistins, as came to passe.  
 1. Sam. 5. I



*The Protestants conclusive answer.*

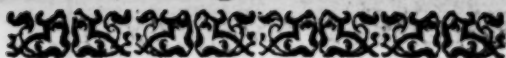
And finally, as God can make,  
all creatures serue his Church and quake.

Now for our Churchmens ordination,  
we know the Scriptures good relation:  
And so were made our Bishops all,  
our Ministers both great and small.  
Salomon made Sadock he,  
Priest in Abiathars roome to be:  
So in the stead of popish priests,  
our Queene sent Ministers for Christ:  
And though a time some were but weak,  
yet now a number can well speake.

Acts. 20.  
Tic. 1. 5.  
1. Kin. 2. 35  
Not by gi-  
uing impo-  
sition of  
hands:  
but by com-  
maunding  
some that  
were in y<sup>e</sup>  
function, to  
doe it.

And where you say, you maruell, how  
we did receyue such, as did bow  
Themselues your priests of popish order,  
to serue with vs in any border?  
My answer is, that you might see,  
what men of mercy protestants be,  
which would receiue all to saluation,  
and not condemne them in your fashion.  
You did deuise, you know, to keepe  
all men from feeding of our sheepe.

Those that  
forsooke  
Popery, &  
were con-  
stit to labo-  
r in y<sup>e</sup> Gospel  
to their po-  
wers, they  
had place  
only, & not  
all, without  
respect of  
gifts or re-  
pentance,



*The Protestants conclusiue answer.*

**D. W. pag.** An ordination may be good,  
**143, & 144** though some men, guilty of soules blood,  
**to E. C. in** unworthy be in Church to serue,  
**this poynt.** for punishment that they deserue.  
**printed** Some thing tooke ill in hand also,  
**1574.** at first, may yet in time, we know,  
 Prooue good againe, and so may this :  
 the Church-mens calling is for blisse.  
 If yours not so, or be not right,  
 amend your fault, beare vs no spight.

**Read Ie.** And to conclude, you bragge, and say,  
**twels replie** that Austin first did here bewray  
**to D. pag.** The trueth of Christ: but it's not so,  
**167.** true histories doe name vs moe :  
 but graunt, that hee first taught this land:  
 were all things good came from his hand?  
 No, no, he taught much Poperie,  
 but not so much as now doth fly :  
**Ro. 15. 19.** Simon Zelotes and Saint Paul,  
 are said to teach vs first of all.

**An admo-** Till you these things doe well dispoue,  
**nition to** I wish all men in tender loue,  
**all p'tiuer** To note what I haue sayd herein,  
**and halt be** to turne to God, and leaue their time.  
**swene two**  
**opinions.**

*The*





*The Protestants conclusiue answer.*

To trust no Popish Jesuite,  
nor yet in Masse-priests to delight:  
For certainly their Hierarchy,  
their kingdome and their policy,  
Shall, will, and must, of force fall downe:  
for Christ abhorres the triple Crowne.

---

This Christ in mercy therefore saue  
our Queene and vs, with that we haue, *A Prayer  
necessary  
sozial to vs*  
Our children and posterity,  
and keepe vs from all popery:  
His holy Gospell graunt vs still,  
and frame vs to his holy will:  
That we may know and loue the same,  
vnto the glory of his name.  
Pray, heare, and read continually,  
that from this truth we neuer flye.  
Amen.

*F*

*The*

## The Epilogue.

**T**Hus (good Readers) having postingly run over this Romish Rime, as a Priest doeth his Masse and Mattens, while he hath haste another way, I will come to an end. In this Pamphlet, you haue rather seene my loue and good will; then my wisdom or great skill: but (I trust) you that are well minded, will take the same in good part, (howsoeuer others doe) considering my chiefeest purpose herein was, that the simple and ignorant might haue benefit thereby, whom Papists abuse by sending vnto them, such like trumpery, by Popish Pedlers, men and women. The which Pedlers are as ready to do the Papists seruice herein, as the women and unarchants were; of whom we read, Ier. 7. 16, to 20. & 44. 15, to 24. Reue. 18. 11, 12, 13. Their Popes wares I call these things: Pardons, *Agnus Dei*s, Beades, holy Candels, Paxes, Croffies, Crucifixes, with sundrie sorts of bookes; as Iesus Psalter, Ladies: Psalter, Rosaries, &c. which they preferre before the holy Bible and booke of God, and before Dauids Psalter or Psalmes, when yet these bookes of theirs, are most blasphemous and wicked, yea, bold and presumptuous, as is D. Learts booke and others, in leauing out the second Commandement, and making two of the last, to fill vp the number of ten.

But more of this, at some other time, and vpon some further occasion, when I shall haue a little leysure to propound the Papists some true Catholike questions,

And so I end, beseeching God to blesse vs,

our Queene and Realme, from

all Popery, and Popish

gouernment, now

and for euer,

Amen.

(.)

FINIS

*A merry song, and a very song.*

**S**ospitati pickt our purse with Popish  
illusio,

Purgatory, scala coeli, pardons cum Iu-  
bilio,

Pilgrimage-gate, where Idoles fate with  
all abominatio,

Channons, Fryers, common lyers, that  
filthy generatio,

Nunnes huling, pretty puling, as Cat  
in milke-pannio :

See what knauerie was in Monkerie,  
and what superstitio :

Becking, belling, ducking, yelling, was  
their whole Religio,

And when women came vnto them,  
fewe went sine filio.

But Abbeyes all are now downe fall,  
Dei beneficio,

And we doe pray day by day, that all  
abominatio may come to desolatio.

Amen.

F 2

of many legs, and a very long

of the body, and a very long

of the body, and a very long

of the body, and a very long

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# An Answer

to a Romish Rime lately printed:  
Wherein are containd Catholike ques-  
tions to the Protestant.

*The which Rime was put forth without date or day, name of  
Author or Printer, Libell-like, scattered and  
sent abroad, to withdraw the simple from the  
faith of Christ, unto the doctrine of  
Antichrist the Pope of  
Rome.*

Written by that Protestant Catholike, I. R.

*They that sit in the gate, speake against me, and the drunkards make  
songs upon me, Psal. 69. 12.*

*Dearely beloved, beleue not every spirit, but trye the spirits whether  
they be of God, or no: for many false prophets are gone out into the  
world, 1. Iohn 4. 1.*

*Answer a foole according to his foolishnes, lest he be wise in his owne  
conceyte, Proverbs 26. 5.*



Imprinted at London by Simon Stafford dwelling  
in Hosier lane, neere Smithfield.

1602.

# An Answer

to a Romanish Rime lately printed:  
Wherein are contained Catholike questions  
as to the Protestants

The which Rime was our former without date or day: written of  
a dubious or private, Catholike, Gentile, and  
was abroad, to mislead the simple people from the  
faith of Christ, unto the doctrine of  
Antichrist, the Pope of  
Rome.

Written by the Protestant Catholike, I. R.

They that sit in the seat of truth, shall not be moved:  
longer upon me, I say.  
Dearly beloved, believe that every spirit, that says, I am  
they that say, I am; for many shall profess to know me, and  
world, I love it.  
I have a love according to his testimony, that he be wise in his own  
conscience, I say, I say.



Printed at London by Simon Stafford dwelling  
in Holles lane, neere Smithfield.

1603.



**To the indifferent Readers, be they  
Protestants, Papists, or neyther, I. R. Catholike  
Protestant, Professour of Iesus Christ, wisethall  
wisdome, and all constancie to hold the  
truth being found,**

**G**OOD Readers whosoever, you shall vnderstand,  
that not many moneths ago, I, together with others  
in a search, found some good English bookes, and  
some two or three English Pamphlets of another  
stampe and nature, viz. A Popish Rosary of pray-  
ers, and diuers Popish pictures in it, encircled about with the forme  
of Beads, (as if all were the holier, that comes within that com-  
passe.) We found there amog other things also, a Toy in Rime,  
entituled, A proper new Ballad, wherein are certaine Catho-  
like questions (for to be termed them) to the Protestant. These  
two, with an other note booke, written of like argumene, I keep  
by me: and, ohely of zeale to the truth, and of loue to such sim-  
ple soules, as might be snared with such petty bayts as this Ballad  
is, I haue taken a little paynes in answering the same as well as I  
could, being a man of small skill compared in greater matters. A  
Minister of the Church told me of the same Ballad, before I met  
with this, and desired me to vndertake the answering of it, & he  
would helpe me to it, but could not: and therefore till now, by  
this good occasion, I thought no more of it, although I am per-  
swaded, there are many such Pamphlets, together with other like  
Romish wares, that are sent abroad among the common people,  
both Protestants and Papists in London and in the countrey, &  
that, by certaine women Brokers and Pedlers (as of late in Staf-  
fordshire there was) who with baskets on their armes, shal come  
and offer you other wares vnder a colour, and so sell you these,  
where they see and know any likelyhood to vtter them. God  
graunt, that all Magistrates may haue the spirit of Nehemias &  
Zorobabel, to take and finde them out, and finding them, not to  
let them go, but to punish them according as the quality of their  
offence deserueth: for vnder the habit of such, many young



*The Epistle to the Reader*

Iesuites, and olde Masse-priests range abroade, and drawe disci-  
ples after them. But because I feared they exceed the bounds  
of an Epistle, I will draw towards an end: onely I will shewe  
you how I haue dealt and ordered things in the answering  
hereof.

First, I found it set to no certaine tune: but because it goeth  
most nere, to the olde tune of *Labandalafor*, therefore I haue  
made, that all may be sung to that tune, if neede be.

Secondly, the Authour of this Ballad, his skill seemed to me,  
to be as bad in Poetry, as in Diuinity, and therefore I am here  
in driven sometimes to ayde and abbreviate the Authours par-  
ticular words, but I faile him not a toot for his owne sense and  
false meaning: let this bee considered of therefore of all  
men.

Thirdly, this Ballad-monger hath deuised his worke into 3.  
principall parts, or heads: and I obserue them in a sort, as shall  
appeare by the figures set before euery part.

Fourthly, whereas the conclusion of the Ballad is long, I giue  
him leaue to goe it through, and then I followe him with mine  
answere all together. And so with my Epilogue, and

a short song of Popery, made long agoe united  
scorne of Papists foolery, I end, re-  
serving the Readers for further

satisfaction in this poynt, to  
M. Crowly his booke,

which is an answer  
in prose to the like

questions printed  
in 1587.

*Yours in the Lord,*

*John Rhader.*

God will direct and prosper your good  
endeuours, and keepe you from all  
harmes, and bring you to the desired  
end of your pilgrimage.

**A pretty fine Answer to a  
Romish Rime, entituled, A proper  
newe Ballad, &c.  
To the Tune of Labandale/bat.**

**I. THE PREFACE.**

*The Rapists request*  
**I** Pray thee, Protestant, beare with me,  
to aske thee questions 2. or three:  
And if an answer thou canst make,  
more of thy counsell I will take.  
If not, then must thou be content,  
that I remayne as I am bent,  
A Romane Catholike to bee,  
which was a Protestant once with thee:  
But now am gone away from you,  
to those I take for Christians true.

*The Protestants answer.*  
**I** Am content, Sir Catholike,  
to heare & grant the thing you seek:  
But how should I assured be;  
that you will then be rulde by mee,  
when in your Lawe it is set doونه,  
you may break faith with King & Clown:  
well, yet if God and learned men  
will giue me leaue to ble my pen,  
I answere will (thogh simple)  
your questions drawne from Doperie.

**B**

**2. The**



2 *The Papists complaint.*

2  
Of sects.  
Looke to  
your Quod,  
libets, prin-  
ted 1601. &  
to your sun-  
dry sects of  
Friers, for  
this point.

Many and sundry sects appeare;  
now in the world both farre and neere,  
The Protestant, the Puritan,  
the Calvinist, and Zwinglian,  
The Brownist, and the family of loue,  
and many mo that I can proue:  
Besides the Romane faith truely,  
which Protestants call, Papistry.  
All these are Christs true Church, they say:  
but now on which shall my soule stay?

*The Protestants answer.*

1. Cor. ii. 19

Strange sects there are, and so will be,  
the Church to trye in eche degree:  
But for the most of them you name,  
they are not worthy of that blame.  
The Brownist, he is punished:  
the Familists from us are fled:  
If we were rid of Papists too,  
both kingdomes should haue lesse to doo.  
And you that will of sects complaine,  
shew which by Law we doe maintaine.

That is,  
England &  
Ireland.

The

*The Papists further complaint.*

ALL these with Rome in very deepe  
rehearse all Articles of the Creed  
And euery one of them still saith,  
theirs is the true Catholike faith.  
But how should I amongst all these  
know truth frō falshood, God so please?  
This is the thing that still I seeke  
to know the true Church Catholike,  
The fellowship and company  
of holy men in vniū.

*The Protestants answer.*

I f these with Rome, and thousands more  
receiue our Creed, and yet will goe  
So many hundred steps away,  
as Willes doth in you descry,  
They are not worthy ones to beare  
the name of Christians any where.  
Returne againe therefore, I say,  
to Christ, and to Gods word alway.  
Then shall you see that vniū  
is nothing but a vniū of  
sinners.

In Synop-  
sis Papismi,  
printed  
1600.  
where  
500. were  
flowed  
downe  
in  
Bopery.





3 The Church of Rome Catholike.

*The Papist proceeds.*

I In your Bibles thus haue read, (spred,  
The Church must through the world be  
For Christ he his Apostles sent,  
with power and with commandement,  
That to all nations they shoud goe,  
to preach and to baptize also.  
What company then tooke in hand,  
to winne and to conuert this Land,  
With other countreyes farre and neere,  
but Rome our Mother-Church most

(decree)

*The Protestants answer.*

O **U**R Bibles teach all trueth in deede,  
which euery Christian ought to keepe:  
But Papists thereto will say nay:  
because their deedes it dooth be wray.  
Christ he the twelue Apostles sent.  
But who gaue you commandement,  
To winne and gather any where,  
to binde by othe, to vowe, and sweare  
Newe Protestes to Popery,  
'gaynst trueth, our Sanct & Countrey

4  
A Christian  
Catholike  
and Ro.  
mane Ca-  
tholike can  
never be a  
like.

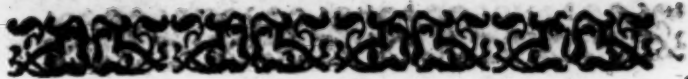
Ier. 14. 14.  
Ma. 28. 19  
20.  
Iesuits  
doctrines.  
Ma. 23. 15.

3729061

ant

CH

The



*The Papist proceeds.*

Saint Paul in his Epistle sayth,  
 The Romanes had the Catholike sayth,  
 And was so farre forth renowned,  
 that none like it was published,  
 Throughout the world in places all;  
 to be the trueth vniuersall.  
 If yours in England had bene so,  
 then to your Churches I would goe.  
 But till you proue your faith thus cleere,  
 to yours I will no more come neere.

To bene  
 had, neuer  
 lousd your  
 Priests.

*The Protestants answer.*

VVhen Rome returnes to Christ againe,  
 and be as once it shal remaine:  
 I meane, when Paul to them did write,  
 and when that fiftene Popes in sight,  
 Did suffer for the Gospell pure,  
 England for truth you may be sure,  
 will ioyne and ioy with Rome againe,  
 with Italy, with Fraunce and Spaine:  
 And Antichrist shall be cast downe,  
 which now doth weare triple crowne.

Ro. 1. 7. 8.

Looke the  
 pagent of  
 Popes  
 made by  
 Jo. Study.

Reue. 18.

*The Papist proceeds.*

**U**NE reade in Prophet Malachy, 1. 11. 2.  
there shall be offerings farre and nye,  
A cleane oblation Sacrifice,  
from place where now the Sun doth rise,  
Vnto the setting of the same.  
O what is that, I pray thee name?  
If this be not the holy Masse,  
Ile be a Protestant as I was:  
Wherefore resolue me speedily,  
if thou wilt haue my company.

*The Protestants answer.*

**S**aint Jerome and Tertullian,  
or any other learned man,  
writing on this short Propheer,  
preached by prophet Malachy,  
shall iudge in this for vs and you,  
who giues best sense and meaning true.  
We say it speakes of pure prayer,  
not of your Masse but Christs Supper.  
And you to make poore soules your allies  
doe say it is meant of reuend Masse.

*The*

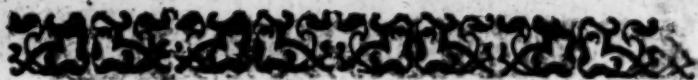
*The Papist proceeds.*

**I**N th'eighteenth Psalme there it is found, 87  
that the world shall heare their found,  
That is to say, shall vnderstand,  
in euery Nation, Realme, and Land,  
That Rome, and eke the fayth of Rome,  
is vniuersall without doome.  
Go where you will the world throughout,  
and Rome is famous without doubt.  
And if this marke you doe not want,  
then presently I will recant.

*The Protestants answer.*

**T**He Psalme for number you mistooke,  
Eightene for nineteene in your booke:  
The sense thereof first literall:  
is meant of creatures great and small.  
And to the Romanes for the sound,  
is meant Gods word, which doth abound: Psal. 19. 2.  
After our  
translatiō.  
And not for Popish doctrine taught,  
of which, in that age, no man thought.  
Therefore your sound, glory, and fame,  
is now enough set out open shame.





The Church of Romes continuance.

The Papist proceedes.

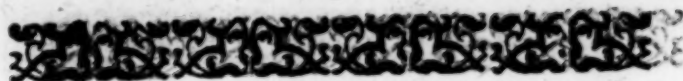
8 **T**His is another marke most sure,  
the fayth of Christ must still endure:  
According as our Saviour sayd,  
when for Saint Peter once he prayd:  
Simon, thy faith shall neuer fayle:  
the gates of hell shall not preuayle:  
The holy Ghost your Comforter,  
he shall remayne with you euer:  
And my selfe, your surest friend,  
will be with you to the worlds end.

The Protestants answer.

**W**e graunt, the trueth must still endure:  
but of this one thing let's be sure:  
And that is, whether we, or you,  
doe hold the faith of Christ most true.  
(\*) your doctrine is a young-hill heape  
of mans traditions, which did creepe  
Into the Church, by some and some,  
but if you had spoiled Christs Kingdome  
Christs words to Peter you abuse:  
therefore your lenie we doe refuse.

(\*) Mar. 16.  
1, to 10. &  
23 to the  
end.  
Looke ap.  
Beacons  
booke, entit.  
tuled, The  
reliques of  
Rome.

The



*The Papist proceeds.*

**S**Aint Paul doeth plainly write and say,  
there shall be in the Church alway,  
Apostles, Prophets, and such like,  
that for the flocke of Christ shall seeke,  
And by their preaching bring them home,  
of Iewes & Gentiles, where they roame.  
Our Church haue these, and many more,  
which labour thus, and bide much woe.  
If this be false, and not at Rome,  
then will I be conuerted soone.

*The Protestants answer.*

**S**Aint Paul in places three doeth shew,  
what men into the world should goe:  
And after those, of Pastours all,  
that should bring men fro Satans thall,  
In settled Congregation still,  
there to be taught Gods word and will.  
But as for monks, for Priests, for Fryers,  
for Iesuits, and common Ipers,  
They haue no warrant in Gods word,  
although they reigne with fire & sword.

Rom. 12. 6.

1 Co. 12. 3

Ephc. 4. 11

Note well.

Act. 20. 29



5 The Church visible,  
The Papist proceedes.

10 **T**His is another mark most cleare,  
the Church of God must still appeare,  
And as a City on a hill,  
so must we see it flourish still,  
And as a candle shining bright,  
so must Gods Church appeare in sight.  
Our Saviour saith, If one offend,  
and will not by rebukes amend,  
Esteeme him as a wicked man,  
a Heathen or a Publican.

This is  
spoken of  
the Mini-  
sters of the  
Church, &  
not of the  
Church it  
selfe.

The Protestants answer.

**H**ow long will Papists blinded be,  
in that which every eye may see  
The Church is called Militant,  
and troubles it doth neuer want:  
Zac. 13. 7. So that sometimes as Sunne & Moone,  
1. Ki. 19. 14 it is eclips'd and hath her doome,  
In mans conceit to shine no more:  
but God againe doth her restore,  
Mat. 18. 15 To shine and shew her beautie bright,  
to teach and censure men aright.

6 Of Succession.  
The Papist proceeds.

And is not that the Church most true,  
wherein succeeded still in viewe,  
Of Bishops some two hundred three,  
as thou in Histories mayest see  
Saint Peter first and then the rest,  
which have the people taught and blest?  
Shew me this marke once amongst you,  
and I will say your faith is true.  
If not, it is the Church of Rome,  
that I will cleave ynto for doome.

CH  
Read for  
disposse of  
this, & coun-  
cill of Hip-  
po, & the 3.  
councill of  
Carthage.

The Protestants answer.

For trueth, this your succession,  
came from false Prophets euerie one,  
from balaams time vnto this day,  
with high Priests and such like althow,  
And holie Scripture both describe  
the Pope with his condemned vnder  
And though you say he doth excell,  
yet he and you may burne in hell.  
John in the reuelation,  
writes of Romes desolation.

Gen. 4. 4.

Numb. 22.

& 23.

Mat. 23.

Acts. 4.





7 Of their Vnitie.

*The Papist proceeds.*

**T**here is another marke also, (know,  
by which the true Church you may  
And that indeed is Vnitie,  
set out in many a Similitude  
By Christ our Saviour, who foretold,  
of one Shepheard, and one sheepefold,  
One Spowle, one husband her to loue,  
one darling deare, and one faire Dove:  
One faith, one Baptisme is here,  
and no dissention doth appeare.

*The Protestants answer.*

**T**he name of Church, I know, you seeke,  
though every way you be unlike.  
By these your marches eche filth may proue,  
themselves to be Christs Church & Dove.  
Eche sinne is spied vniuersally,  
it's visible w<sup>th</sup> great and small:  
Idolaters haue unity,  
and hypocrites Antiquity:  
But truth, which euery one should bring,  
they and you want in euery thing.

Note, I  
may you.

3 Their



8. Their Holiness.  
*The Papist proceeds.*

**Y**ou Protestants doe daily read,  
 in Nicene and Apostles Creed,  
 The Church of God must holy bee,  
 which we performe in each degree:  
 Most holy men and sacrificers,  
 sweete sinners and fine Ceremonies,  
 Seuen sacraments we haue alwaies,  
 double and treble holy daies,  
 Virgins and Saints, Martyrs and all,  
 be ours, and you haue none at all.  
*The Protestants answer.*

You haue  
 five Sacra-  
 ments more  
 then euer  
 God or  
 Christ  
 made.

**G**ods Church, we know, is sanctified,  
 by Christ his spirit, who is their guide,  
 And holy duties still they doe,  
 on Sabbath daies and other too.  
 But your baite seruice we detest,  
 your May-games, pinnies and the rest:  
 your Popish Saints and hotaries all,  
 your traytrous martyrs great and small.  
 Nothing in you but holiness,  
 when some commit more wickedness.



9 A speech touching heretikes, Schismatikes, &c.

The Papist preceedes, and concludes

with this speech.

14 O Vr Sauiour wannes vs to haue care,  
and of false prophets to beware,  
Which in his name to vs will come,  
not sent by him, and yet they rume:  
Strong they are, not entering in aight  
by Christ the dore, but in the night  
They breake in at the window chie,  
and deale that none may them despise  
Their edifying is not to do good,  
but like to Wolues they thirst for blood.

15 Yet in sheepes clothing these doe goe,  
because Gods people should not knowe,  
But that they are his Pastors iure,  
which Christ hath let with doctrine pure,  
To teach, to preach, to sit and to stand  
: that Christian wend mighte see & know:  
But when their feedes are somewhat sprung,  
they proue but tares, and daniel young,  
Thistles and thornes so are they found,  
choking and cumbering the ground.

Pour  
Priests do  
walke a-  
bout like  
bilde Ruffi-  
ans, & with  
bucklers, &  
Caniliers.

Mat. 13. 3, 4.

The

*The Papist holds on his tale.*

These kine & neas they list truly,  
their God, we see, is their belly.  
Like dogges and foxes so they range,  
lects they deuise, and schismes strange,  
Heaping upon themselves damnation,  
for liuing after such a fashion.  
These notes and marks we find in you,  
more then in any Turke or Iew,  
Who doe deny the name of Christ,  
and doe not make them any Priest.

You say, that your faith did appeare,  
to be the truth sixe hundred yeare.  
But tell me then, Sir, if you can,  
when Popery at first began?  
Where were the seruants of the Lord?  
durst none of them then speake a word?  
Where were the feeders of the sheepe?  
were they all dead, or fast asleepe?  
Did none of them defend the truth,  
but was contrould in age and youth?





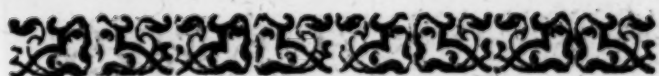
*The Papist holds on his tale.*

23 Did now S. Peters strong faith faile?  
and did the gates of hell preuaile?  
Or did the salt his sauiour lose?  
did Christ some other spouse then choose?  
Or was truths pillar ouerthrowne,  
by which all truth was to be knowne?  
If this were so, Christs word so plaine,  
and promises must be but vaine: (quail,  
Which was, that heauen and earth should  
before his word and iere should faile.

101 Where haue you bin so long a time?  
and vnto whom did your light shine?  
Where did your chiefest Pastour sit?  
who kept your keies, your helme & ship?  
Shew vs some Churches you haue built,  
as we can shew where you haue spilt.  
What were all damnd eternally,  
that were not of your company?  
How might a man haue found you out,  
to heare and helpe in things of doubt?

We are  
not Judges  
in this mat-  
ter, wee  
leave them  
to God.

*The*



*The Papist holds on his tale.*

When Luther, like a lying Fryer,  
one, whom the diuell did inspire,  
Did breake his vowe to wed a Nun,  
euen then your heresie begun,  
And fauoured was in Saxony,  
by Dukes that loued liberty:  
And in King Edwards time agayne,  
it gan to grow and spread amayne,  
A thousand yeeeres you write and say,  
that Papistry did beare the sway.

20

*Note this  
his impu-  
dency and  
saunders.*

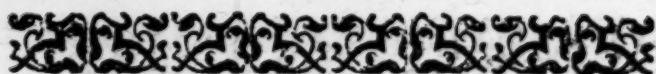
And during all that time and space,  
we say, you durst not shew your face.  
Who kept the holy Scriptures then,  
from hands of vilde and wicked men?  
Who had authority to ordaine  
Bishops, Doctors, and Priests againe?  
For he that came in without order,  
comes as a theefe to steale and murder:  
He is a Wolfe, and not a Priest,  
an enemy, no friend to Christ.

21

*God did  
preserue his  
word at all  
times, Jer.  
37.23.*

D

*The*



*The Papist holds on his tale.*

22 And one thing more dooth make me muse,  
that our Priests you did not refuse,  
To say your seruice, and to sing  
a Psalm of Dauid. Note that thing.  
This man a Benefice might haue,  
if he at any time did craue.  
Like Ieroboam, so dealt yee,  
and tooke all sorts of eche degree.  
A worthy mingle-mangle then  
was made of you, for lacke of men.

---

23 How may your Church make any Priest,  
if she be not the Church of Christ?  
Answer these questions, if you can,  
and I will be a Protestan.  
But while your answer you deuise,  
I counsell all men that are wise,  
To hold the fayth mayntayned heere,  
the space of fifteene hundred yeere,  
Or of one thousand at the least:  
fro which who turnes, shal proue a beast.

*The*



*The Papist holds on his tale.*

Saint Austin our Apostle was,  
 who came from Rome, & here said Masse:  
 He first arriued here in Kent,  
 and so to other places went:  
 His faith came from Pope Gregory;  
 which fayth was kept successiuelly,  
 By many Bishops, as we read,  
 from Peters time, who was their head,  
 Who learn'd his fayth of Christ, I say:  
 to whom be prayse nowe and alway.

24  
 It is more  
 the euer he  
 did challenge

Faith is the  
 gift of God  
 no man can  
 give it, Ju.  
 1. 17.

Amen. Amend, Papists, amend. *Note the line of Amen.*

*The Protestants answer to the Papists*  
*large conclusion.*

By this time you are out of breath,  
 such periods may breede your death:  
 But I will set out with such pace,  
 as shall, and may, I hope, winne grace  
 with God, with Christ, and all good men,  
 that euer wrote with inke and pen:  
 The goale I trust to winne at last,  
 and when I haue it, hold it fast,  
 Unto the honour of his name,  
 that gaue me power to winne the same:

D :

The



*The Protestants conclusiue answer.*

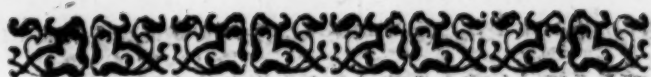
The most of these I might reuert  
vpon your selues, which can peruert  
Both word and historie of times,  
to cloke your lewd and open crimes.  
But something briefly I will say,  
for that which you cast in our way,  
As stumbling blocks for euery one,  
to stumble at, where you make mone.  
Consider well, that you therefore,  
are euen those men whom ye abhore.

---

- Mat. 7. 15. you are false prophets teaching lyes,  
you weare sheepes clothing to disguise:  
Ier. 23. 21. you runne and rage, not being sent,  
for which you ought still to repent.  
Iohn. 10. 8. you are those theeuers that enter in  
to Christ his Church, and neuer lin,  
till you haue stor'd your selues with good,  
& filld your selues, like wolues with blood:  
Ma. 23. 14. you enter not by Christ the doer,  
Reuc. 17. 3 but by the Pope that Romish whoore.
- 

Iosua 9. 2. you blind mens eyes with outward shewes,  
and say that you are no mans foes:





*The Protestants conclusive answer.*

you fast from flesh, to eat good fish,  
 with fruits and many a costly dish:  
 you pray on beades, and prey on men,  
 you doe deuoure maids and women:  
 you seldome preach, and that but lies,  
 the hope and hopelings to suffice:  
 your doctrine comes from the popes schoole,  
 where many a wise man proues a foole.

Ma. 23. 25  
 pots.  
 2. Tim. 3.  
 6.

your precepts come not from Gods booke,  
 but you on lyes and Legends looke:  
 On festiuals, and liues of Saints, (paints:  
 which you haue made with your owne  
 Gods word you count of little force,  
 and to the same haue small remorse:  
 your people from it you dissuade,  
 because that like two-edged blade,  
 It doth deuide, and eke descrie,  
 mans sinne and popish trechery.

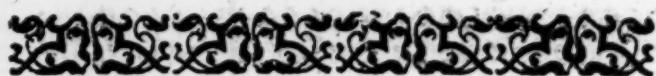
Mat. 15. 8  
 23.

Mat. 5.

Heb. 4. 12.

your doctrine is but darnell sere,  
 vnto this graine, Gods word so pure.  
 What is the chaffe vnto the wheate?  
 what is mans wit to wisdomes great?  
 your gold is brasse, your silver tinne,  
 your teaching dross, your deeds but sinne.

See their  
 stolne of  
 Bissopes.  
 Ier. 23.



*The Protestants conclusiue answer.*

**Befoze** Remember what you taught and did,  
**king Johns** before that your bad tricks were sp'd:  
**time, &c.** remember persons, time and place,  
**That is,** and so repent, and call for grace.  
**when you**  
**wallowed**

---

**in the sins** Whereas you charge our liues for bad,  
**of Popery.** we grieue thereat, we are not glad:  
**If** you did rule, it would be so,  
**and ten times worse,** full well I know.  
**This Realme is very populous,**  
**and you like night-birds hinder vs.**  
**Ma. 24. 12** Christ said, you know, that in each land,  
**sinne it would get the vpper hand.**  
**Let all men strive therefore, say I,**  
**against all sinne and Popery.**

---

**You liue at ease, and as you will,**  
**like Epicures your selues you fill,**  
**Lu. 12. 19.** Your bellie is your God indeed,  
**Phil. 3. 19** your puffed cheekes your hands doe feede:  
**Am. 6. 1, 2.** The best of all things in each land,  
**by sleights you got into your hand.**  
**Note well.** Thus did you fast, thus did you prey  
**on men and women night and day.**  
**A thousand waies your gaines came in,**  
**through Antichrist that man of sinne.**

*The*

*The Protestants conclusive answer.*

You would no wines, for that was ill,  
but whoores and harlots at your will:  
No woman must come in your sight,  
vnlesse it were some Nunne by night.  
your common stewes you still maintaine:  
for why? they bring the pope much gaine.  
When Monasteries brake vp here,  
then did your filthines appeare:  
Thousands of Infants heads were found  
in ponds and priues, which you drownd.

1. Cor. 7.1,  
2.  
Si non ca-  
sta, &c.  
was your  
doctrine.  
Lok Sales  
botaries.  
Lok Bels  
motines.  
Lok Sy-  
nopsi Pa-  
pismi.

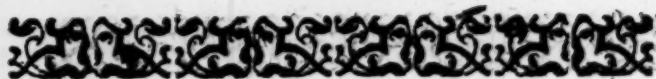
Like dogges and foxes therefore, you  
did lead your lines: it is your due:  
Like swine, like wolues, like sathans brood,  
that neuer did Gods people good:  
Like hypocrites in euery place,  
you liued, and doe without Gods grace:  
you make poore people to beleue,  
that you can all their sinnes forgine.  
It were too long to make relation,  
how you and yours deserue damnation.

Can. 2.15.  
1. Pe. 2.22

Luke 11.  
39, 40, 41,  
42.  
As appea-  
reth by  
your par-  
dens ex-  
tant.

But where you say, that we doe write  
of this our faith, which you despise,





*The Protestants conclusive answer.*

The Pa-  
pists would  
have vs say  
that our  
faith was  
but 600.  
yeeres olde:  
but we say  
it is from  
Adams  
time, & not  
interrupted  
til Phocas  
time.

Io. 6. 68.  
& 12. 48.  
Mat. 23.  
Psal. 19. 7.

2. Tim. 3.  
15, 16, 17.

In the A-  
postles  
time, and in  
Phocas the  
Emperors  
time more  
fully.

That it was found, and did appeare,  
to be the truth six hundred yeare:  
We say, that from Christ his Assension,  
for our faith was no such contention.  
As papists make now at this day,  
nor in that space of yeeres, we say:  
But this our faith it ever stood,  
even since that Abel lost his blood.

On Gods sweet word we doe depend,  
for it shall iudge vs in the end:

It is our wisdom and our ioy,  
and mang traditions are a toy. (peare,  
Though some things hard doe there ap-  
the rest we read in all the yeare:

And find, that it sufficient is,  
to guide all men to heavenly blisse.  
What would you more, but that you stand,  
for popish trash in euerie land?

Now where you aske of poperie:  
when it began, and to sit hie:

I answere will to your demand,  
both readly and out of hand.

It bred in the Apostles time,  
and so increasse by many a signe:

Great



*The Protestants conclusiue answer.*

Great strife then grew three hundred yeres,  
as in church stories it appears,  
for many things, but chiefe one,  
who should be supreme head alone.

Read the  
Acts & Apo-  
niments,  
with other  
stories.

All Bishops wrote against this thing:  
no Emperour would euer bring  
Any one Bishop to the same,  
till wicked phocas time, by name:  
But he a wicked murdherer,  
vnto this act was furtherer,  
That none might checke him for that deed,  
of killing father, mother, and seed.  
Thus did proud Bishop Boniface,  
third of that name, set in highest place.

Loke Be-  
da, Catechi-  
ns, Jewel &  
Foxes booke

And now the other Bishops three,  
that made by force of one degree,  
were first made bassall vnto Rome,  
from whence all popish trash doth come:  
When Boniface was thus aloft,  
he playd his part, and wonders wrought:  
And so did all of Rome beside,  
vntill they grew to their full pride,  
And were of late vnhoist agayne,  
by Christian kings that them discayne.

2. Tim. 2.9

E

The



The Protestants conclusiue answer.

1. Ki. 19. 14. The true Church was eclipsed then,  
and had in scorn of carnall men:  
Dan. 9. 1. The Prophecies fulfilled were,  
of Daniel, who playd in feare:  
Reue. 12. 1. And those in Revelation,  
Acs. 8. which God did giue vnto S. Iohn:  
A thousand yeres this held out so,  
that Christs true flock you could not know,  
But by their persecution sharpe,  
which they endur'd with willing heart.

Mat. 2. 27. Yet still Christ and his Gospell stood,  
in persecution and in blood.  
The Popes left off to preach and teach,  
and after worldly things to reach.  
Act. 4. In time they grew so fierce and fell,  
that no good man with them could dwell.  
The first 10 They put down Kings and Princes hie,  
persecutibz abusing them to slavery;  
and others And what they said or did, was lawe:  
6. 10. thus euery one was kept in awe.

2. The. 2. In all your Popes, true faith did fade,  
Mat. 16. and hell it self did much preuaile;  
Mat. 5. The salt his sauer lost in them:  
Christ was in truth relected then:

The

*The Protestants conclusive answer.*

Yea, all his death and glorious passion,  
was turn'd into another fashion:  
Each Pope a new toy did devise,  
to blind and blear the peoples eyes:  
Foolcs, Apes, and Asses still they made,  
of Gods poore peoplz, by this trade.

Loke Besa  
cons take  
of the Re-  
liques of  
Rome.

The second question that you make,  
I answere will for each mans sake,  
That cannot answere readily,  
your Arguments and Sophistry.  
Where was our Church, you say, that time?  
where did the beauty of it shine?  
Where did our chiefest Pastour sit?  
who kept our keyes? who rulde our ship?  
you bid vs shew you Churches built,  
as you can shew those we haue spilt.

To these in order as they lye,  
I will in few words now reply:  
Where is the Sun, the Moone, the Stars,  
when clouds & darknes make them wags?  
Doe they not shine still where they be,  
vnder those clowdes? euen so did we.  
Our chiefest Pastour he is Christ,  
and he sits in the heavens highest;

Chear-  
I were is  
made by a  
nother  
question.  
Esay. 9. 7.  
Reue. 2. 27  
1. Co. 15. 28





*The Protestants conclusive answer.*

Ioh. 10. 16 **He hath the keyes and guides our ship,**  
 Pal. 2. 9. **and laughs to scorne your little wit.**

**Baptists ca** For Churches, first we answered you,  
**burne þ bo** by Churches of another hiewe.  
**dies of me,** How many Churches hath Christ built,  
**& yet make** and you the blood of them haue spilt?  
**complaynt** Of other Churches that you speake,  
**for their su** God in his iudgement doth them breake,  
**perstitious** Even as he did Hierusalem,  
**Temples** for killing of his Prophets then:  
**of lime &** And as he did the hi. Alters,  
**stone.** and Groves of all Idolaters.  
 Deut. 7. 5.  
 Lu. 13. 34.  
 2. Kin. 18. 4

**This is a** You aske what are become alway,  
**plausible** of all that dyed to this day?  
**question to** We are no Iudges in this case,  
**none but** we leaue them to the Throne of grace.  
**lookes,** Idolaters may aske you so,  
 of those that haue dyed long agoe.  
 what answer can you make therein,  
 but this, that God, for all their sinne,  
 May iustly damne them, if he will,  
 or saue, where he likes not to kill:

*The*



*The Protestants conclusive answer.*

When Abram was with Tera he,  
his father deare, as childer be,  
And God call'd Abraham a way,  
what, should he not Gods call obey?  
O: should he answer as you doe,  
As my friends did, I will doe too?  
But you will say you be none such,  
when yet you vse like things too much:  
Try by the Scriptures well and see,  
who comes neer' it I doke, you or we.

Gen. 12. 1.

Note this

ge Papists

we are

bound to

praise God

for h light

of his truth,

what better

our fathers

did.

you aske how you might find vs out,  
to answer things that were in doubt?  
I say, that euen as wolues by kinde,  
the sheepe and lambes in field can finde;  
So you did find vs to our cost,  
or else how were our liues so lost:  
first in the persecutions ten,  
and in the rest succeeding them.  
In England, Scotland, & in Fraunce,  
and euery place you taught that daunce.

The wolfe

doth aske

of the shep,

where he is,

when he

hath the

shep in his

clawes.

But when the day of iourne shall come,  
that you shall answer all and some,  
when Christ the Master of the sheepe,  
shall reckon vs, as it is meet:

Lu. 11. 47,

48, to 52.

Mat. 25.



*The Protestants conclusive answer.*

Reue. 20. Then from the blood of Abysstine;  
 & 2. 4. 20. vnto the last of such like spime;  
 & 6. 9. 10. You and the rest shall answer all;  
 & 3. 16. vnto your sorrow, griefe and thral;  
 17. 18. 19. Unlesse you do repent with speede,  
 your count will fearefull be indeed.

There were Till Luther there, you say, that we  
 murtherers heard not of Christ: but you shall see,  
 lent men, That we, not you, haue heard of him,  
 that wrote as onely pardoners of our sinne.  
 and spake, These happy Luther and the rest;  
 before L. (except some few which we detest)  
 ther, against And ten times happier enemie land,  
 Poperie, that hath receiued with strong hand,  
 The Gospell pure of Christ on hie,  
 and haue put downe all Poperie.

God kept & You aske, who kept all Scripture then:  
 Scripture, who made our Priests, & all Church-men:  
 as in Iere- we answer, that our God, of loue,  
 mies time, Did save and keepe it from aboue,  
 when Jer- As in the time of Ieremie,  
 huld & king when it was burnt by Iehudy:  
 burnt it. And as the Arke deliuered was,  
 Ier. 27. 23. from Phisitims, as came to passe:  
 1. Sam. 5. 1

**The Protestants conclusiue answer.**

And finally, as God can make,  
all creatures see his Church and quake.

---

Now for our Churchmens ordination,  
we know the Scriptures good relation:  
And so were made our Bishops all,  
our Ministers both great and small,  
Salomon made Sadock he,  
Priest in Abiathars roome to be:  
So in the stead of popish priests,  
our Queene sent Ministers for Christ:  
And though a time some were but weak,  
yet now a number can well speake.

---

And where you say, you maruell, how  
we did receiue such, as did haue  
themselues your priests of popish order,  
to serue with vs in any border?  
My answer is, that you might see,  
what men of mercy protestants be,  
which would receiue all to saluation,  
and not condemne them in your fashon.  
You did deuise, you know, to keepe  
all men from feeding of our sheepe.

Acts. 20

Tic. 1. 5.

1. Kin. 2. 35

Not by gi-  
uing im-  
position of  
hands:  
but by com-  
manding  
some that  
were in p-  
sonation, to  
doe it.

Those that  
forsooke  
Popery, &  
were con-  
tēt to labo-  
r in the Gospel  
to their po-  
wers, they  
had place  
only, & not  
all, without  
respect of  
gifts or ser-  
uence.





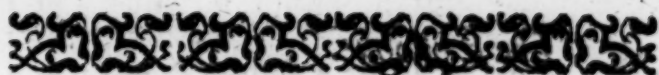
*The Protestants conclusiue answer.*

**D. M. pag.** An ordination may be good,  
**143. & 144** though some men guilty of soules blood,  
**to E. C. in** unworthy be in Church to serue,  
**this poynt.** for punishment that they deserue.  
**printed** Some thing tooke ill in hand also,  
**1574.** at first, may yet in time, we know,  
 Broue good againe, and so may this:  
 the Church mens calling is for blesse.  
 If yours not so, or be not right,  
 amend your fault, beare vs no spight.

**Read Je-** And to conclude, you bragge, and say,  
**wels reple** that Austin first did here be wray  
**to D. pag.** The trueth of Christ: but it's not so,  
**167.** true histories doe name vs moe:  
 But grantt, that hee first taught this land:  
 were all things good came from his hand?  
 No, no, he taught much Popenry,  
 but not so much as now doth fly:  
**Ro. 15. 19.** Simon Zelotes and Saint Paul,  
 are said to teach vs first of all.

**An admo-** Till you these things doe well disp:oue,  
**nition to** I wish all men in tender loue,  
**all y wauer** To note what I haue sayd herein,  
**and halt be-** to turne to GOD, and leaue their sinne.  
**siue net too**  
**opinions.**

*The*



**The Protestants conclusive answer.**

**To trust no Popish Jesuite,  
nor yet in Masse-priests to delight:  
For certainly their Hierarchy,  
their kingdome and their policy,  
Shall, will, and must, of force fall downe:  
for Christ abhorres the triple Crowne.**

**This Christ in mercy therefore saile  
our Queene and vs, with that we haue, A Prayer  
Our children and posterity, necessary  
and keepe vs from all popery: for al to vse  
His holy Gospell graunt vs still,  
and frame vs to his holy will.  
That we may know and loue the same,  
vnto the glory of his name.  
pray, heare, and read continually,  
that from this truth we neuer flye.**

**Amen.**

**The**

FINIS

## The Epilogue.

**T**Hus (good Readers) having postingly run over this Romish Rime, as a Priest doeth his Masse and Mattens, whē he hath haste another way, I will come to an end. In this Pamphlet, you haue rather seene my loue and good will; then my wilddome or great skill: but (I trust) you that are well minded, will take the same in good part, (tho' howeuer others doe) considering my chiefest purpose hereto was, that the simple and ignorant might haue benefit thereby, whom Papists abuse by sending vnto them, such like trumpery, by Popish Pedlers, men and women. The which Pedlers are as ready to do the Papists seruice herein, as the women and marchantes were, of whom we read, Ier. 7. 16, to 20, & 44. 15, to 24. Reue. 18. 11, 12, 13. Their Popes wares I call these things: Pardons, *Agnus Dier*, Beades, holy Candels, Paxes, Croffes, Crucifixes, with sundrie sorts of bookes; as Iesus Psalter, Ladies Psalter, Rosaries, &c. which they preferre before the holy Bible and bookes of God, and before Dauids Psalter, or Psalmes, when yet these bookes of theirs, are most blasphemous and wicked, yea, bold and presumptuous, as is D. Loarts booke and others, in leauing out the second Commaundement, and making two of the last, to fill vp the number of ten.

But more of this, at some other time, and upon some further occasion, when I shall haue a little leisure to propound the Papists some true Catholike questions.

And so I end, beseeching God to bleſſe vs,

our Queene and Realme, from

all Popery, and Popish

gouernment, now

and for euer,

Amen.

(::)

FINIS

*A merry song, and a very song.*

**S**Ospitati pickt our purse with Popish  
illusio,

Purgatory, scala coeli, pardons cum Iu-  
bilio,

Pilgrimage-gate, where Idoles sate with  
all abominatio,

Channons, Fryers, common lyers, that  
filthy generatio,

Nunnes huling, pretty puling, as Cat  
in milke-pannio :

See what knauerie was in Monkerie,  
and what superstitio :

Becking, belling, ducking, yelling, was  
their whole Religio,

And when women came vnto them,  
fewe went sine filio.

But Abbeyes all are now downe fall,  
Dei beneficio,

And we doe pray day by day, that all  
abominatio may come to desolatio.

Amen.

F 2